

KWOD.

Honesty is the best policy, said Griggs the grocer, but it keeps a man shocking poor, and he gets the sugar without sending it.

—Don't neglect your Penn. Am in New York got \$1,000 from a broker for being a good writer. It is not yet known how many years he will get.

—Did you ever think of me while you were gone? tenderly asked a woman whose husband, who had just returned from Florida, he said he did once. It was when he saw an alligator's tail.

—There is a man in Tennessee with such big feet that, if he gets them wet in December, doesn't have a cold in his head until February.

A blue glass snifter compares the Pleasanton theory thusly: Positive blue, comparative blown, superlative be blown.

The Notrino town Herald has solved the conundrum, Why was Washington like a newspaper man? Answer: because he couldn't tell a lie!

—New cooks If you're going up stairs, Mr. Bagges, you might just tell my lady that if she can't write the Mess in French, I shall be very happy to do it for her.

An Irish gentleman, hearing of a friend having a stone coffin, exclaimed: By my soul, an' that's a good idea! Sharp a stone coffin fad, last a man a lifetime.

—Good morning, Donelly! I hear your daughter has a baby, is it a boy or a girl? Sure, Miss, it's myself as doesn't yet know, for the life of me if I'm a grandfather or grandmother, I am.

A reckless innovator threatens to introduce paper shirts, and we learn that the washer women of the city are about to hold a meeting to see whether they have no rights that must be respected.

Sing Sing, shouted the brakeman, as a Hudson River train slowed up to a station. Five years for refreshments, yelled a passenger with short hair and bracelets, as he rose to leave the car in the charge of a sheriff.

A person leaving a crowded stage at New York the other day, steadied himself by resting his hands on the knees of the passengers. What a savage! exclaimed one lady. Yes, replied her companion, he is a Pawnie.

An Irish tailor, on making a gentleman's coat too small, was ordered to take it home and let it out. Some days after, the gentleman was told that the coat happened to fit a countryman of the tailor's, and he let it out a shilling above the price.

—Fair charter [who thinks that she knows everything about college affairs]—Is it possible, Mr. Tomkins, that you are not acquainted with my brother at Harvard? Why, he sings second base on the University base-ball crew.

Two ragged little urchins were standing in the gutter looking at a lady who had just fallen down on the pavement. It isn't so much that I like oranges, observed one of them, but what a lot of people you can bring down with the peel.

—When an unsophisticated Reno girl gets her pompadour panier on before, in the excitement and nervousness attendant on her wedding trip, her general resemblance to a Central Pacific snow plough is what makes people stop and stare at her in speeches amazement.

A three-year old little girl at Rochester, N. Y., was taught to close her evening prayer, during the temporary absence of her father, with, and please watch over papa. It sounded very sweet, but the mother's amusement may be imagined when she added, And you'd better keep an eye on mamma too!

A Pittsburgh paper speaks of a young man who shot himself in the west end one evening last week. There is nothing like being explicit. The young man is severely if not fatally wounded, but if he had shot himself in the south-west end, a little northerly, veering southeasterly, there would have been no hopes of his recovery.

A philosopher who went to a church and the people came in late, said it was the fashion for nobody to go till everybody got there.

—Are you lost, my little fellow? asked a gentleman of a four-year-old boy one day in the streets of Rochester. No, he sobbed in reply, but my mother is.

A western editor received a letter from a subscriber asking him to publish a cure for apple-tree worms. He replied that he could not suggest a cure, until he knew what ailed the worms.

The papers relate an anecdote of a beautiful young lady, who had become blind, having recovered sight after marriage. Whereupon, Snooks wickedly observes that it is no uncommon thing for people's eyes to be opened by matrimony.

Mistress: Come Bridget, how much longer are you going to be about filling that pepper-box? Bridget [a fresh importation from where they don't use pepper castors]: Shure, ma'am, if myself can't say how long it'll be takin' me to get all this stuff in the thing through the little holes in the top.

The Sunday School.

REV. J. W. SAWYER, March 25, 1878.

THE KINGDOM OF ISRAEL.

INTERNATIONAL TEST.—But God is the judge; he points down one, and sets up another.

C. CAUSES OF THE REVOLT WHICH ESTABLISHED IT.

1. Nominally, the oppression of Solomon's reign, and his successor's haughty refusal to mitigate them. (1 Kings xii: 3-16.)

2. Actually, jealousy, from time immemorial, between the tribes of Joseph (Ephraim and Manasseh), and of Judah which only used oppression as a pretext.

Judah was the most prominent, and Joseph the favorite son of Jacob (1 Chron. v. 2.) To Judah and Joseph (i. e., Ephraim and Manasseh) Jacob gave the best blessings (Gen. xlix.) Their descendants were most numerous at the departure from Egypt.

Joshua and Caleb, who led Israel into the Promised Land, belonged respectively to the tribes of Ephraim and Judah. The territories assigned Judah and Ephraim led also to their pre-eminence.

2. THE TRIBES, TERRITORY, AND POPULATION, INCLUDED BY IT.

It was prophesied (1 Kings xi: 31, 32) that ten tribes should revolt; and one tribe remain loyal to the house of David. The tribe of Levi, owing to its priestly function, had no separate political existence. It is hence obvious that while Judah was the loyal tribe, the ten others included Ephraim and Manasseh as the one tribe of Joseph; so that, by a more detailed enumeration, eleven tribes revolted at that time.

3. THE MOST, OR ALL, OF THE FOREIGN POSSESSIONS OF THE ORIGINAL KINGDOM (PART OF SYRIA, AND THE LANDS OF MOAB AND OF AMMON), APPEARED TO HAVE BEEN CLAIMED BY THE REVOLTING TRIBES, WHO HELD, ALSO, MUCH OF THE SEA-BORD OF PALESTINE.

The revolting country was for the most barren and rugged. The area occupied by the revolting tribes, has been estimated at 9,375 square miles, and that occupied by Judah at 3,435 square miles,—the latter about three-fourths the size of the state of Connecticut; and the state of Massachusetts about three-fourth the size of the former.

4. THE OUTLINE OF ITS CAREER.

1. Under the House of Jeroboam, (Jeroboam, (1), reigned 23 years; Naaman (2) reigned 2 years.

2. Under the House of Baasha [Baasha (3) reigned 24 years; Elah (4) reigned 2 years.

3. Under the House of Omri [Zimri (5) reigned 7 years; Omri (6) reigned 12 years; Ahab (7) reigned 22 years; Ahaziah (8) reigned 2 years; Jeroboam (9), brother of Ahaziah, reigned 12 years; 929-885 B. C.]

4. Under the House of Jehu [Jehu (10), reigned 28 years; Jehoshaphat (11) reigned 17 years; Jehoram (12) reigned 16 years; Jeroboam II, (13) reigned 41 years; an interregnum of 11 years followed; Zedekiah (14) reigned six months; 884-723 B. C.]

5. Under the House of Jehoahaz [Jehoahaz (15) reigned one month; Menahem (16) reigned 10 years; Pekah (17), son of Menahem, reigned 2 years; Peleg (18) reigned 20 years; an interregnum of 9 years followed; Hoshea (19) reigned 9 years, at the close of which the kingdom perished.

Pekah was slain by Hoshea (2 Kings 17) whom he became tributary to Shalmaneser, king of Assyria, sought to betray him to the king of Samaria after a three years' siege, following upon which came the deportation of the Israelites into Assyria, whence they never returned. Of the wickedness which culminated during the reign of these usurpers, and of the overthrow of the kingdom, an affecting account is given in 2 Kings xvii.

6. THE DAUNTLESS.

Under a line of usurpers Shalmaneser (15) reigned one month; Menahem (16) reigned 10 years; Pekah (17), son of Menahem, reigned 2 years; Peleg (18) reigned 20 years; an interregnum of 9 years followed; Hoshea (19) reigned 9 years, at the close of which the kingdom perished.

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7. THE STRENGTH OF THE COUNTRY.

The Divine intent in Hebrew history may, with reverence, be said to have included these things:

1. To show man's helplessness to do right without God's assistance. Right was clearly explained; it was made easy by its explicitness and straightforwardness; grand and awe-inspiring.

2. To make through Hebrew history a progressive historical manifestation of himself, which should involve the elements of a larger revelation of his real nature and attitude toward man, than could any form of words.

3. To prepare through all this a deep religious consciousness in which as a soul Christianity might root itself. Three things in this religious-consciousness were to be especially prominent: Belief in divine power; Conscience and the clear working of the opposition between the un-renewed heart and righteousness.

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6. MORAL SIGNIFICANCE OF THAT CAREER.

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